

JOURNAL
OF THE
PROCEEDINGS
OF THE
ANNUAL CONVENTION,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE

State of North-Carolina;

Held in St. Paul's Church, in the Town of Edenton, on Saturday,
April 29, and Monday, May 1, 1820.

TOGETHER WITH

THE CONVENTION SERMON,
By the Rev'd. G. T. Bedell,

AND AN

ORDINATION SERMON,
By the Rev'd. A. Empie.

FAYETTEVILLE :
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1820.

JOURNAL.

Saturday, April 29, 1820.

THIS being the day appointed for the meeting of the Convention, morning prayer was celebrated by the Reverend Rich'd. S. Mason, and a Sermon adapted to the occasion, delivered by the Rev'd. GREGORY T. BEDELL.

After the Congregation was dismissed, the Chair was taken by the Bishop at 12 o'clock, and the Convention duly organized.

PRESENT OF THE CLERGY.

Rt. Rev'd. RICHARD C. MOORE, D. D. Bishop of the Protestant Episcopal Church, in the Diocesses of Virginia and North-Carolina.

Rev'd. ADAM EMPIE, Rector of St. James' Church, Wilmington.

Rev'd. JOHN PHILLIPS, Rector of Trinity Church, Tarborough.

Rev'd. JOHN AVERY, Rector of St. Paul's Church Edenton.

Rev'd. GREGORY T. BEDELL, Rector of St. John's Church, Fayetteville.

Rev'd. RICHARD S. MASON, Minister of Christ's Church, Newbern.

The following Lay Delegates then exhibited testimonials of their appointment, and took their seats accordingly :

SAMUEL TREDWELL, } St. Paul's Church Edenton.
JOSIAH COLLINS, }

JOHN A. CAMERON, St. John's Church, Fayetteville.

DUNCAN CAMERON, St. Mary's Church, Orange County.

THOMAS WRIGHT, St. James' Church Wilmington.

The Convention then proceeded to the election of a Secretary, and upon counting the votes it was found, that the Reverend G. T. BEDELL was unanimously re-elected.

On motion of *Duncan Cameron* Esq. it was *Resolved*,

That the Students of Divinity who may be in Edenton during the session of the Convention, be admitted to honorary seats.

Agreeably to this resolution, Mr. William Hooper, Professor of Languages in the University of this state, appeared and took his seat.

It was also *Resolved*, That it be signified to the Clergy of different denominations, who may be in Edenton, that the sittings of the Convention are public, and that they are hereby respectfully invited to attend.

Resolved, That a committee be appointed to report to this Convention, on the State of the Church—Whereupon,

The Rev'd. Adam Empie.

Richard S. Mason, and

Duncan Cameron, Esq.

were appointed said committee.

The following Parochial Reports were then read to the Convention :

ST. JAMES' CHURCH, WILMINGTON,

Rev'd. Adam Empie, Rector.

Baptisms,	-	-	-	-	-	33
Marriages,	-	-	-	-	-	14
Burials,	-	-	-	-	-	11
Communicants,	-	-	-	-	-	156

There having been an increase of fifteen, since last Convention, eight of whom were Africans.

Confirmed last Convention,	-	138
Catechumens—White, about	-	90
Africans,	-	100

In giving an account of the State of the Parish, according to the fifth canon, I may further state, that agreeably to the recommendation of the last Convention, we have established a Female Missionary, and Common Prayer Book Society, which numbers about forty subscribers, at three dollars per annum. We have likewise a Bible Society—a Society for the promotion of Industry; one for the Education of poor Children, and a Sunday School of one hundred and fifty scholars. These, indeed, are not exclusively Episcopal, but as the people of my charge, have a large share in them, and as some are almost entirely conducted by them, the mention of them is here considered as the best method of

complying with the aforesaid Canon. It may also be mentioned, that, though prevented by the state of my eyes, from having lectures at night, or performing service during the week, we have a Bible Class of twenty or thirty, whose recitations are not merely historical, but who study with a Commentary and acquire all the critical and practical knowledge, which their Commentator and Teacher are capable of affording.

CHRIST'S CHURCH, NEWBERN,

Rev'd. Richard S. Mason, Minister.

Baptisms in Newbern—	Adults,	5,—	Infants,	21
Bath,	do.	1,—	do.	5
Marriages in Newbern,		-		4
Burials,	-	-	-	5
Communicants,	-	-		56
Confirmed in April last,	-	-		53

During a Missionary Tour, last Summer in the Western parts of this state, besides the ordinary services of the Church, I baptized in Lincolnton, on the River Catawba, five Children.

ST. PAUL'S CHURCH EDENTON.

Rev'd. John Avery, Rector.

Baptisms,	-	-	-	6
Marriages,	-	-	-	3
Burials,	-	-	-	8
Communicants,	-	-		20
Confirmed,	-	-		30

The situation of the Rector of this Church in the Academy of Edenton, has prevented any labour apart from the above duties, except an occasional service in the town of Plymouth.

TRINITY CHURCH, TARBOROUGH.

Rev'd. John Phillips, Rector.

Tarborough—Communicants,	-		8
Washington,	-		4
Baptisms,	-		4

Two of these Adults. In the Sunday School about twenty Catechumens.

Rev'd Mr. Blount's Chapel—	Communicants,	4
	Baptisms,	2
Warrenton, " -	Communicants,	13
	Baptisms,	4

In the Sunday School about 20 Catechumens.

I have travelled since the last Convention at least 220 miles per month successively; have visited Raleigh thrice, Hillsborough and Judge Cameron's Chapel once, and Scotland Neck once.

I am informed by Thomas Blount, Esq. that the subscription for building the Church at Washington, is in a state of forwardness, and that the building could commence the ensuing summer.

A gentleman has offered to give a lot, and will subscribe 50 or \$100, towards building a Church in Warrenton. When in Raleigh last, I was informed that a plan had been drawn for a Church there, and that the subscription for building it should be immediately set on foot.

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev'd. G. T. Bedell, Rector.

Baptisms,	-	-	24
Marriages,	-	-	4
Burials,	-	-	2
Communicants,	-	-	65

In the course of the last Summer, when absent from Fayetteville, having recovered from indisposition, the Rector of this Church, spent some time in Orange county, administered the communion once, and preached three times in St. Mary's Chapel, also administered the sacrament of Baptism. Preached once at St Jude's Parish, Stoney Creek in the Union Meeting House, to a large and attentive congregation. Also preached one Sunday, and several week evenings, in the Presbyterian Church in Hillsborough, kindly offered by its Pastor, Rev'd. John Witherspoon.

I baptized in Orange county 9 children and married one couple. Attached to St. John's Church in Fayetteville, there

is a Sunday School of about eighty, thirty of whom, study Bible Questions, as well as the Catechism. There is also a Bible class, of about sixty of the ladies of the congregation. It may also be mentioned as encouragement to others in the improvement of Church Music, that there is in the Church an association of ladies and gentlemen, called the Harmonic Society, of St. John's Church; and this association has done incalculable good in improving the condition of that most sublime part of sacred worship, which comes more particularly under their care.



Resolved, That the motion of the Hon. C. F. Mercer of Virginia, on the subject of equal representation submitted to the General Convention of 1817, be referred to the committee on the state of the Church, to report thereon to this Convention.

On motion *Resolved*, That the committee on the state of the Church, be requested, if by them deemed expedient, to revise the Canons of the Church, and to form additional ones.

DUNCAN CAMERON, Esq. was then duly elected a Lay Delegate from this Convention, to the next General Convention, to be holden in Philadelphia.

On motion of Rev'd. MR. EMPIE, it was *Resolved*, That the town of Fayetteville, as being the most central position, be fixed upon as the place from which one of the clerical and all the lay members of the standing committee be elected for the ensuing year, and that the standing committee consist at present of two clerical and three lay members.

Rev'd. ADAM EMPIE, of Wilmington.
 Rev'd. G. T. BEDELL,
 JOHN WINSLOW,
 JOHN A. CAMERON,
 ROB'T. STRANGE, Esqrs. } Of Fayetteville, were
 accordingly elected.

On motion, Convention adjourned until Monday next May 1st, after morning service.

GREGORY T. BEDELL, Sec'y.

Monday, May 1, 1820.

Convention met, pursuant to adjournment.

PRESENT OF THE CLERGY.

Rev'd. Rich'd. C. Moore, D. D. Bishop.

Rev'd. Adam Empie,

John Phillips,

John Avery,

Richard S. Mason,

G. T. Bedell,

William Hooper,

Thomas Wright.

The last two named gentlemen having been yesterday admitted to the holy order of Deacons.

PRESENT OF THE LAITY.

Samuel Tredwell,

Jesiah Collins,

John A. Cameron,

Duncan Cameron, Esq'rs.

The minutes of the preceeding meeting were then read and approved.

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REPORTS.

The committee on the state of the Church, having according to order, had the several matters referred to them under consideration beg leave

TO REPORT,

That in reviewing the state of the Church within this Diocess, since the last annual Convention, they find much cause of thankfullness to the great head of the Church, for its increased prosperity. The parochial reports presented in conformity to the canon on that subject, shew that in our Church there is an increase of members. Many have been added to the number of those who profess to be the followers of our Lord and Saviour Jesus Christ; and there is good reason to believe, that in a short time, the number will be considerably enlarged.

The increasing prosperity of the Church, will naturally confirm the hopes, and quicken the exertions of her friends in every part of the state. The favour and assistance of our venerable and zealous Bishop, who has kindly extend-

ad his paternal care over our church, has conferred lasting benefits on her interests ; and while the attachment of the friends, to her doctrines and discipline, has been established and confirmed, christians of other denominations have in a spirit of candour and liberality admired and approved the purity and excellence of her institutions.

It appears from the report of the Managers of the Missionary society made to the committee, that there is a disposable fund at present of about \$1000. The managers were not able to employ any regular missionary during the last year, notwithstanding their constant endeavours. Much missionary labour was gratuitously performed by the Rev. Mr. Bedell, and the Rev. Mr. Mason ; by the former in St. Mary's, Orange county and other places, and by the latter in several places in the Western part of the State, and especially in Lincoln county, where there are many members of our Church, whose attachment to her doctrines and discipline and worship, has not been shaken, though deprived for many years of the ministration of her ordinances.

There is great reason to believe, that in many parts of the State, congregations can and will be formed, in case a Missionary can be sent among them, and the board of managers pledge themselves, that no effort on their part shall be wanting to procure and send forth labourers into their master's vineyard. The managers in their report to the committee, state that they have engaged the Rev'd. Mr. Wright as a Missionary. The Reverend. Mr. Hooper, will occasionally perform Missionary duties, as far as may be consistent with his duties as a professor in the University of the State. The Rev'd. Mr. Toland, is also expected soon to enter into the service of society.

The society will continue their appeals to the liberality of the friends of the Church and of religion, to aid them with the means of having the Gospel preached, that the glad tidings of salvation may visit the humblest cottages in the State.

The committee have bestowed on the resolution and the proposed alteration of the Constitution of the Protestant Episcopal Church, submitted by the Honorable Charles F. Mercer, to the last, and to be acted on at the next General Convention, that consideration which its importance demands. The second article of the Constitution of the Protestant Episcopal Church, secures to the Church

in each State an equal representation in the General Convention. The proposed alteration if adopted would destroy that equality so essentially necessary to harmony in its proceedings, and give to the representatives of a few Diocesses the entire controul of the affairs of the Church. The committee therefore recommend that the representatives of this Convention in the ensuing General Convention, be requested and instructed to oppose the adoption of the said resolution and proposed alterations.

On revising the Canons of the Church the committee are satisfied that they do not at present require alteration or addition.

Respectfully submitted,

DUNCAN CAMERON, *Chairman.*



The Standing Committee in offering their report to the Convention, have to remark, that nothing of any very great consequence has come before them during the last year. Upon the requisite testimonials being laid before them, they have recommended to the Bishop, Mr. Wm. Hooper and Mr. Thomas Wright, to be admitted into the holy orders of Deacons, and the Rev'd. Richard S. Mason, to that of the Priesthood.

They have admitted as candidates for orders, Mr. W. Lowry, residing in Wilmington, Mr. J. Davis, in Orange county and Mr. Burton H. Hickox, formerly a candidate for orders in the Diocese of Connecticut.

Submitted,

G. T. BEDELL, *Sec'ry.*



On motion of Duncan Cameron Esq. it was *Resolved*, That the thanks of this Convention, be presented to the Rev'd. G. T. Bedell, for his excellent and appropriate sermon at the opening of this session; and that he be requested to furnish a copy to be published with the journals of the Convention.

Resolved, That the thanks of the Convention be presented to the Rev'd. Adam Empie, for the sermon preached by him on Sunday the 30th April, at the ordination of Mr.

Wm. Hooper and Thomas Wright, to the order of Deacons; and Rev. R. S. Mason, to that of the Priesthood; and that he be requested to furnish a copy thereof, to be published with the Journals.

On motion of Rev'd. Richard S. Mason, it was *Resolved*, That the standing committee be requested to take into consideration the propriety of organizing a Society for the promotion of christian knowledge, by printing and publishing such works as the society by its officers may think conducive to this effect, and that the standing committee in case they approve of the organizing of this society, be requested also to draw up a constitution and laws of the same; their report on the subject to be presented to the next Convention.

Resolved, That the thanks of this Convention be presented to the Members of the Church at Edenton, for the hospitable reception they have afforded to the clerical and lay delegates of this body, during the session; and to the inhabitants of the town in general, for their attention to the sacred duties in which the clergy have been engaged.

Resolved, That the 2d article of the Constitution, which provides for the meeting of the Convention, on the 2d Thursday after Easter, be suspended for the ensuing year.

Resolved, That the next Convention be holden on the first Saturday after Easter Day, A. D. 1821, at 11 o'clock in the forenoon, and that the Secretary give to each Clerical member and to the Vestry of each Church, at least six weeks notice in writing.

On motion of John A. Cameron Esq. *Resolved*, That the next Convention be held in the City of Raleigh.

Resolved, That the standing committee be requested to assist the Secretary, in distributing of such publications as the Convention may order.

Resolved, That 300 copies of the Journal and Sermons be published.

Resolved, That during the session of the next Convention, a sermon be preached to aid the funds of the Missionary Society, and that the Bishop appoint the Preacher.

After the minutes of the proceedings of both days of the session had been read and the business of the Convention declared concluded, the following address was delivered by the Bishop,

BRETHREN,

The success which hath marked our efforts in the behalf of the Church of our Fathers, the increase of the number of our Clergy and the general disposition discovered by the members of our Society, to aid us in the work in which we are engaged, should inspire our minds with confidence, and excite us to the most animated and unwearied exertion. The set time in which God will have mercy upon Zion, appears to have arrived. The night has indeed, been long ; the tempest in which the Church hasbeen involved, has been truly terrible, but the sun has risen upon us, and dissipated our darkness. The clouds of desolation and ruin are dispelled from the heavens, and the voice of joy and gladness is again heard in our Temples. The Almighty God hath promised that those who honor him he will honor. To secure his favor and approbation, let us, my Clerical Brethren, make his precepts the rule of our life, and be determined, with his assistance, to know nothing but Jesus and him crucified. Leaning upon his Almighty arm, countenanced in our ministerial labours by a respectable laity, we have every thing to hope and to expect. Under God, our dependence is upon them ; and I have no doubt, that provided they see us engaged in the duties of our office, diligently labouring to promote the good of the church and the welfare of immortal souls, they will withhold from us no comfort, which is in their power to bestow. Their anxiety to advance the interests of our communion must be equal to that which swells our bosoms. When they unite with us in the services of the sanctuary, they unite in those very services in which their departed parents united ; when they kneel round our altars, they kneel at the same footstool, they occupy the same place their fathers occupied before them ; when they assist us in bearing the ark of the living God upon their shoulders, they know and feel that it is the same ark which their parents sustained. Their devotion is excited by the pleasing recollection, and their attachment and exertion infallibly secured. Preach ye then the Gospel, humble the sinner, exalt the Saviour, and lead your fellow mortals to the cross of Christ as the only place of safety. “ Be stedfast,” then, I beseech you “ immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour will not be in vain in the Lord.”

My Brethren of the Laity—the inducements which prompted you to the first commencement of the work in which you

have so generously engaged, must certainly be increased by that prosperity and success which have attended your efforts. The number of your clergy at the first Convention you held, was only three; they have now increased to more than twice that number; and by the continuance of the same vigorous conduct which has marked your conduct hitherto, you may expect in a few years to see your vacant churches filled with pious, faithful men.

You must be sensible of your importance from the consideration, that however zealous the clergy may be, they cannot live without your aid. God, in his good Providence has blessed you with a large share of temporal things, and I have no doubt that you feel disposed of your abundance to contribute to the advancement of his cause. You have already done much, and it is a tribute justly due you to say, and I say it my beloved, with pleasure, that I believe you are still disposed to continue your liberality. May Jehovah in mercy, lift up the light of his countenance upon you—may you live the life of the righteous, and may their last end be yours—Peace be with you all.

After a Prayer by the Bishop and the Apostolic Benediction, the Convention was declared adjourned until the First Saturday after Easter, at 11 o'clock in the forenoon, in the city of Raleigh, in such place as shall hereafter be provided, of which due notice will be given by the Secretary.

RICHARD CHANNING MOORE, BISHOP
of the Protestant Episcopal Church in the Dioceses
of Virginia and North-Carolina.

Attest,

GREGORY T. BEDELL, Secretary.

THE

DESOLATIONS

AND THE

RESTORATION OF ZION;

A SERMON,

Delivered at the opening of the Fourth Annual Convention of the Diocese of North-Carolina, in St. Paul's Church, Edenton, on Saturday, April 29, 1820.



BY THE REV. GREGORY T. BEDELL,
Rector of St. John's Church, Fayetteville, North-Carolina.



Published by request of the Convention.



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1820.

A SERMON.

IRISE to address you, my brethren, sensibly impressed with the importance of the occasion, and not a little dismayed with the novelty of my present situation. Your wishes and your expectations, have doubtless, led you to fix upon a speaker for this occasion, demanding all the respect due to apostolic authority ; all the attention and veneration instinctively paid to a Spiritual Father, who, for nearly half a century, has borne on his tongue the name and the message of the Lord Jesus Christ.

What apology can I then offer for this apparent usurpation ? I have, my friends, but one, and it is this—unsolicited and unexpected by myself, I stand before you in obedience to the will of our venerable Bishop, now present with you.

I ask your attention and indulgence therefore, while, in reliance on Divine support, I endeavour to discharge the duty thus devolving upon me ; and in the variety of Scripture passages which have passed in review, upon which to found the address to this Convention, there is none more appropriate to the occasion than that recorded in the

BOOK OF EZRA, 1st chapter, and 3d verse.

“ Who is there among you of all his people ? his God be with him ; and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem.

These, as you will doubtless recollect, are the words of the decree of Cyrus, when he would release the children of

Israel from their captivity in Babylon. For seventy years they had groaned under the yoke of a most cruel and ignominious bondage ; until, in despair of their condition, they deplored the sinfulness which had brought upon them the just anger of that God who had hitherto been so strong in their behalf. The particular offence which seems to have called for this signal manifestation of God's displeasure, was the neglect of the institution of the Sabbatical year. It had been expressly ordained by God, that the land should have rest every seventh year, that is, it should remain without cultivation. This was one among the many marks by which this people were to be distinguished from the surrounding nations. They failed in their obedience to the command, and, in the judgment which came upon them, we read the justice of God in the vindication of his glory. Out of their seventy years captivity, the land lay completely desolate from the time of Gedaliah to the first year of Cyrus, a period of fifty-two years, which leads us to the exact computation of the time which they had neglected the institution ; a period of no less than three hundred and sixty-four years.* It was for this, as well as many other sins of this people, that God saw fit to put an end to his forbearance. The record of their transgressions and of their punishment, tells at once, the mercy of God which waited for their repentance — the justice which wrought for their desolation. “Moreover, all the chief of the Priests and the people transgressed very much, after all the abominations of the heathen ; and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up early and sending them, be-

* According to Prideaux. See Connexions,

cause he had compassion on his people and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of God rose against his people till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of the sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age ; he gave them all into his hand ; and all the vessels of the house of God great and small ; and the treasures of the house of the Lord and the treasures of the king, and of his princes ; all these he brought to Babylon. And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the places thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away captive to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia."

It was, indeed, a dreadful retribution which then came upon them for their disobedience. It is needless, and perhaps would be impossible, to give you a description of the sufferings of the people of Israel, during the siege of their city, and when it was taken ; and it, together with their temple, pillaged and destroyed—themselves torn from their home with unrelenting violence—carried captive into Babylon, and doomed to wear the galling yoke of foreign oppression in a foreign land, the victims of labour, indignity, and death. How touchingly and how forcibly is the subject introduced in the Lamentation of Jeremiah—“ How doth the city sit solitary which was full of people ! how is she become a widow ! she that was great among the nations, and princess among the provinces, how is she become tributary !”—From

the history, given principally in the last of *Chronicles*, and which has before been quoted, we learn that the inhabitants of Jerusalem were carried off in chains without discrimination of age or sex ; and hurried from the land of their fathers, the inheritance which God had given them, and to which they were, and must have been attached, by those many and various circumstances which give to liberty and home their peculiar attractions. But for their sins and abominations, God saw fit to visit them with the rod, in an endless variety of forms ; and, at last, he permitted them to fall into the hands of their cruel enemy. The recital of their sorrows, given in the book of *Psalm*s, by one, who doubtless shared deeply in the wretchedness, is truly affecting—“ By the waters of Babylon we sat down and wept when we remembered thee, **O Zion**. As for our harps, we hanged them upon the trees that are therein, for they that led us away captive required of us then a song, and melody in our heaviness. Sing us one of the songs of **Zion**. How can we sing the Lord’s song in a strange land ?”—Contrasting their situation then, with what it had been before, when Jerusalem was “ great among the nations, and princess among the provinces,” they were constrained to weep for their degraded, though deserved condition ; and their harps, which had once, in the courts of the house of God, rung to the praises of the Majesty on High, were now silent as the grave, save only when some doleful and solitary note was drawn from the string by the wind which swept among the willows.

It was when their hearts was filled with melancholy such as this—it was when every thing seemed to bode the utter desolation of their hopes ; when they could well have appropriated the language of despair, “ the harvest is past, the

summer is ended, and we are not saved ;" when they might well have felt the mournful force of the interrogatory, " Is there no balm in Gillead ? Is there no physician there ?" It was then that the arm of God was outstretched, mighty to the restoration of his people. He had aforetime heard their cry, and remembered them when they suffered under Pharaoh, and mingled the tears of their misery with the river of Egypt ; he now remembered them again by the waters of Babylon, and, in the history, we still continue to perceive the marvellous proofs of his overruling Providence — " Now in the first year of Cyrus, king of Persia, that the word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the heart of Cyrus, king of Persia, that he made a proclamation throughout all the kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house, which is at Jerusalem, in Judah. Who is there among you of all his people ? his God be with him ; and let him go up to Jerusalem, and build the house of the Lord God of Israel, which is in Jerusalem."

More than forty and two thousand of the priests and people availed themselves of this opportunity, and returned to Jerusalem. But O how changed was its appearance ! In the midst, however, of opposition from without, and luke-warmness from within, they at last completed the second temple of Jehovah. It was inferior, in many things, to the first ; yet an evidence of the zeal and intrepidity of a few among the people ; and, in process of time, infinitely more glorious than the former temple. Great was the encouragement which God gave them to persevere, by the mouth of the Prophet Haggai — " The Lord spake to Zerubbabel and

the people, saying, Who is left among you that saw this house in her first glory ? And how do ye see it now ? Is it not in your eyes in comparison of it as nothing ? Yet now be strong, O Zerrubbabel ; and be strong, O Joshua, the son of Josedech, the high priest ; and be strong, all ye people of the land, and work : for I am with you, saith the Lord of hosts. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, the sea and the dry land ; and will shake all nations, and the Desire of all nations shall come ; and I will fill this house with glory, saith the Lord of hosts." More than four hundred years rolled away, the recollection of which is now lost to us in the distance, and the promise was fulfilled by him who is never forgetful of his word. That same temple was filled with glory when the incarnate Son of God, graced by his presence its hallowed walls.

I should not, my friends, have engaged your attention thus unjustifiably long upon the history with which our text is connected, did I not suppose myself to perceive in it some resemblance to the past condition of our Church in these parts—the melancholy of our feelings, and the breathings of our souls for so prosperous an issue to our exertions as there was to those of the Jews under the blessings and the protection of God.

Am I wrong, my brethren, when I say that, like Zion of old, our Church in these Southern States, and especially in this, has long lain in ruins ? I would not, could I avoid it, tell the tale of her desolations. I would indeed hide her condition from those who would be uninterested, or who would glory in her reproach. But to you I ought not, and will not be silent. I would give the story of her woes to excite your sympathy, to arouse your most active exertions.

Shall I say that the same causes which carried the Jews into Babylon produced the desolations of our Zion ? Doubtless the hand of God was in it. The causes which injured the prosperity of our Church were numerous. Let me speak the truth ; let me not conceal it ; though I speak it, I trust, with profitable self-abasement. I read the history of the early ages of the Church in these States, in the language of the book of **Chronicles**—“ Moreover the chief of the priests and of the people transgressed very much after all the abominations of the brethren, and polluted the house of the Lord, which he had hallowed in Jerusalem.” Think not, however, but that this is spoken with much exception. While there was not that care which ought to have been taken in the selection of those who were sent here to minister in holy things, there were still many **who adorned** their profession, and walked as examples of fidelity and zeal. I would neither extenuate, nor set down ought beyond what is strictly true ; and while much evil stands to the charge, and will stand to the punishment, of the unworthy stewards of the mysteries of God, yet much of the evil of the Church is due to the want of knowledge in, and inclination towards, the spiritualities of religion among the people themselves, in the period antecedent to the revolution.

One of the principal causes, however, which operated against us, and which attended on the revolution, was the supposed indissoluble connexion between the Church and government of England. Even to this day the prejudice arising from this source has not completely subsided, though it is daily decreasing and giving place to sentiments more nearly allied to the charitable spirit of the Gospel. It may be well to remark, that there is now no possible connexion between the Protestant Episcopal Church in these United States and the Church of England. We, of this Church,

feel as sensibly the benefits, and rejoice as heartily in the accomplishment of the independence of this country as any individuals. While our Clergy will pray for the prosperity of our country, as the security of our individual happiness, our Laity have, and will still draw their swords and spill their blood in her defence ; and both Clergy and Laity confess that America is to us the dearest land of God's visible creation—the country of our birth—the home of our exertions—the land in whose bosom we would desire our bones to be buried.

These are the causes which first operated against us ; what now operates, is the want of labourers in the vineyard of our Lord. When this difficulty will be removed, God of his wisdom and mercy only knows. Let us repose in the hope of an answer to the prayer which our Saviour has taught us to use, that the “ Lord of the vineyard would send forth labourers into his vineyard.”

Here, then, is the situation in which we are placed. That our Zion does lay comparative desolate, needs no strong proofs to establish. It is written on the unfrequented walls of our Churches. It dwells in that most awful and melancholy stillness which pervades those scenes, where the majestic simplicity of our liturgy—the song of praise and thanksgiving—should rather have rent the air, and pointed out the place where the hearts of a worshipping people were lifted up in the morning and the evening sacrifice.

But must I, my friends leave you with this melancholy recital ? Are our harps to remain upon the willows, untouched but by the whistling wind ? No, no, my friends, I would not have sought to inflict the wound was there no “ balm in Gilead,” to alleviate the suffering, and to restore the agonized feelings. “ Comfort ye, comfort ye, my people, saith

your God ; speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received at the Lord's hand double for all her sins. Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed."

That there is a growing desire to resuscitate the almost extinguished fires upon our altars ;—that there is an increasing wish to promote the interests of our venerable Church ;—that there is the prospect that she shall yet put on her beautiful garments, and appear in that clothing which is of wrought gold ;—that the sounds of her liturgy shall yet break the repose of our mountain and valley scenery ;—that the noise of the Church-going bell shall be borne on the air, and gather the people together, are anticipations not so fond but that they may yet be realized. We may yet take our harps from the willows, and string them again to the glory of God.

From my soul I believe (and, O may I not be disappointed of my hope) that the *decree* has gone forth from the throne of the Eternal, to restore the desolations of Zion, and to build the holy, spiritual temple of our God. It is ours, my friends, to carry the decree into execution. "Who is there among you of all his people his God be with him ; and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem?"

Applicable to the present times, and particularly adapted to the present occasion, is the spirit dwelling and speaking in the words of the text. The decree of Cyrus was addressed to the priests and the people of Israel. They heard the decree, they accepted the offer, Jerusalem was restored,

I appropriate the language of the text to the present occasion, and address them first in particular to

The *Clergy* in this Convention assembled—"Who is there among you of all his people? his God be with him; and let him go up?" I can answer for you all. Our numbers are small, fearfully small in proportion to the magnitude of the work in which we are to be engaged; and all of us, from our situations, attached as we are to particular congregations, where our services are entirely demanded, prevented from using those active exertions in the general interest of the Church which her situation requires. We come here, however, in our united counsels, to devise for her good. Let us, with minds filled with the importance of our duties and our great responsibilities, pray for that wisdom which is from above, which can lead us into all truth; that heavenly love which is to unite our hearts and our hands together.

We can do much in rebuilding the walls of our *Zion*, by a Gospel regulated conduct and conversation. In reference to the other denominations of Christians, by whom we are on all sides surrounded, I judge that we win their regard by the most cordial and circumspect demeanour; and, while we feel in our consciences, in regard to our Church, her ministry, her discipline, her ordinances and her worship, an attachment which knows no superior, except to her Spouse, which is Christ our Redeemer God, yet that upon every consideration of Christian obligation we keep "the unity of the Spirit in the bond of peace." We are to do much in rebuilding the walls of *Zion*, by using every effort which is in our power, consistently with our duty to our particular congregations, to spread the knowledge of the salvation which is Christ Jesus, as taught and held by the Church,

which has been handed down to us from our fathers. Especially as our physical force is small, we must seek an answer to our prayers at a throne of grace. The men who, in the “old time before us,” had the interests of Zion at their hearts, prayed for her restoration as they prayed for their own salvation. May not the Almighty ear have been opened to the petitions and the lamentations of his prophets? God saw and heard Jeremiah when he said, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” Did not God hear the supplication of Daniel—“O God, hear the prayer of thy servant and his supplication, and cause thy face to shine upon thy sanctuary, which is desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our own righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God: for thy city and the people which are called by thy name.” How effectual was that prayer, through the boundless mercy of God! It was revealed to Daniel, not only that the restoration of the Jews should take place, but his visioned eye saw the redemption of mankind, from the curse, by the promised Mesiah.

But why, my brethren of the Clergy, shall I continue to speak to you on the enumeration of your duties? I feel that I am transgressing the bounds which the situation of a younger one among you would seem to give me as a limit. I feel that I should be taught, rather than a teacher. I know that your hearts are identified with the interests of Zion. I am confident that such is the zeal burning in your

bosom, that when I read to you the decree of God to build his house in Zion—"Who is there among you? and let him go up"—with one voice you will take up the answer—We will go? Yes, my brethren, the words of the decree also point out to us the consolation—"his God be with him." It was this assurance which gave the earnest of success. We have a promise similar to this, left us as the legacy of our Master—"I am with you always, even unto the end of the world." What shall we fear? "His God be with him." In imagination (for God is at work) I see the temple rising like the efforts of some magic hand. Let but a few years be annihilated, and I see it filled with the glory of God.

The words of the decree of Cyrus were addressed to the *people* of Israel. I address you, my brethren,

Lay Delegates to this Convention, and, through you the Churches which you severally represent. "Who is there among you of all his people? his God be with him; and let him go up to Jerusalem, and build the house of the Lord God of Israel."

According to the decree of Cyrus, many of the people went with Zerubbabel and the priests to restore and build Jerusalem. Without their assistance but little would have been done. It must be a proposition clearly evident to your minds, that in the prosperity of the Church, and in the advancement of her influence, the *Laity*, as well as the Clergy, should be interested, and their efforts be united and simultaneous. It is incalculable how much the interests of the Church, as well as of religion generally suffer, when instead of helping them in the discharge of their conscientious duties, the *Laity*, rather by their lukewarmness, if nothing worse, clog their hands, and paralyze, as far as they are able their exertions. The burden of duties lying on the

Clergy is great. It is the duty of the Laity to make it sit as easily as possible ; and, by closing in with their exertions for the spiritual welfare of men, go with them to build the house of the Lord. Our feeble hands cannot alone sustain the weight ; and though God in mercy upholds us still in the wisdom of his appointments he has provided that the efforts of friends to the cause of Christ should combine with, and give strength to ours. You will recollect that in the progress of the Israelites through the wilderness, they had to contend with the hosts of Amelek. It was so, that when Moses held up his hands in intercession, Israel prevailed ; but when wearied with their weight, he let them fall, Amelek prevailed. Then it was that Aaron and Hur, standing on either side of him, held up his hands, and Amelek perished under the sword of the conquering arm. When we, my friends, would fight the battles of the Lord against the mighty : when we would seek to throw down imaginations, and every high thing which opposes itself to the religion of the cross ; when we would bring every thing into subjection to the obedience of Christ, how are our hearts appalled, and our efforts weakened, when we find the ranks of our friends thinned by desertion. It is not enough that you say, " We wish you good luck in the name of the Lord ;" but yours should be the sentiment carried into action ; " for the sake of the house of the Lord our God we will seek to do thee good."

Want of time, my brethren of the Laity, and also a disinclination to enter into particulars involving pecuniary considerations, as well as some other points, lead me to close my address to you. Your duties, unquestionably, are to go hand in hand with the Clergy ; to comfort them in the discharge of their duties ; to profit by their labours of love ;

to become the builders as well as the ornaments of the Church; and, in due time, our joy in the Lord. When, then, I take up the decree, and read, “Who is there among *you*? and let him go up,” will you not answer, **We will go?** The consolation of the decree is also yours—“his God be with him.” God will prosper your efforts, as far as in truth and sincerity they shall go to promote his glory. You will see his cause prosper; your reward will be both here and hereafter.

And now, what shall I say to you, *Venerable Father in God*, who art called to preside over the affairs of the Church of Christ in this Diocese? It is our happiness to have you with us this second time, to animate us by your presence, and to aid us in our counsels. We are not unmindful of the blessing of God, who has thus answered our wishes. To him be the glory. You, I know, have mourned over the desolations of Zion, and your heart has been made glad, when in the recognitions of that which “cometh upon you daily, the care of all the Churches,” you have seen the Church of our fathers rising from the dust, and appearing with that visage which has long been marred, yet still preserving the features and the lineaments of majesty and beauty. Under Zerubbabel, acting by the commission of God, the priests and the people returned to Jerusalem, and built the house of the Lord. Under you, as a leader, we would pursue our work, with the exalted consolation, that God is with us. You will preside at our counsels—your advice and admonition will be our benefit—your hand we know is with us. We cannot tell whether in this relation we shall ever meet again to take sweet counsel together. God’s will be done. May we all meet in heaven. In the name of this Convention, venerable Father, I salute you.

One word now to the Congregation, and I have done. Need I apologize for my lengthened remarks? I have to thank you for the attention you have paid. We meet, my brethren, upon business which, to us of the Episcopal Church, is of extreme importance. Doubtless there are those in this congregation who differ from us in the peculiarities of our Church. Trust me, my friends, however firmly we may be persuaded of the peculiar excellence of our own Church, this still does not destroy the good will which we bear towards you. We are all hastening where differences will be done away, and the name of Christian lost in the title of saints of the most high God. "Pray for us, that the word of the Lord may have free course, and be glorified." Our hearts' desire is to restore and build the desolate and waste places of Zion. The decree of God has been put into our hand, and of us is demanded, "Who is there among you of all his people? his God be with him; and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem." We are going upon this glorious work. Under the blessing of God we wish his temple, which is the Church, to rise from ruin, and appear in her former beauty. Assist us, we beseech you all, by your prayers. Give us your good wishes, that the time may speedily come when our Zion shall appear "clear as the sun, bright as the moon, and terrible as an army with banners!"

"Who is there among you?" The way is prepared. Our God is with us. Let us go up.

And now, &c.

